

Sheikh Atabek Shukurov

Sirah Lessons

From the beginning to Umar's conversion

These lessons were in delivered in 2007-8

Sira Lesson one

What does Sirah mean?

Sira comes from an Arabic word to mean travel or traverse. In recent times it can mean CV.

Reasons for learning Sirah;

1. We need to find out what makes him (peace and blessings of Allah be upon him) special;
2. So we call follow his (peace and blessings of Allah be upon him) practice or Sunna. He is the best example of the father, leader, teacher etc.
3. It includes all subjects in Islam i.e. Tafsir etc.
4. We hear about the companions (may Allah be pleased with them all)
5. Its helps us attach ourselves to him (peace and blessings of Allah be upon him)

The Primary references for Sira are;

1. Quran
2. Books of Hadith; Bukhari, Muslim etc

For specific references the following are needed;

1. Awra ibn Zubair 92H
2. Aban ibn Uthman 105H

3. Wahb ibn Munabi 110H (a copy exists in Germany)
4. Sharbil ibn Saad 123H
5. Muhammad ibn Shahab Az-Zuhiri 124H
6. Muhammad ibn Ishaq 152H which was mass transmitted by his student Ibn Hisham 202H

Secondary references rely on these works and the secondary references are;

Tarikh At-Tabari

Ibn Kathir Sira

Shifa Qadi Iyad

Yusuf Nabahani Hujjatullah LiMuslimeen

Khasis Al-Kubara Imam Suyuti

Imam Qastalani Muwab min Laduni

What are the most important periods of History according to western history?

1. Ancient history 3000BC
2. Middle ages to the Dark ages– Dutch barbarians destroy Rome 476AD
3. New Ages 1052 AD
4. French revolution 1789

Relationship between western and Islamic history;

They have to be learn separately

Important periods of Islamic history;

Prophetic era

Rightly guided caliphs

Umayyad then Abbasid Dynasties

Spanish and Maghrib caliphates

Mughal caliphate and China

Ottoman caliphate

Sirah lesson two

There are three types of nationalities

1. Blood
2. Religion
3. Language

Who are the Arabs?

1. Arab Baaidah: The first Arabs are Thamud, A'ad, Jurham
2. Present Arabs: Arab Aaribah: Original Arabs sons of Khatan – Yemeni

Arab Mustaribah: Mixed , Adnan ibn Ismail (upon him peace) his sons

Different religions

1. The religion of Ibrahim: there were two prayers Asr and Fajr. Qiss ibn Saeedah was one of the adherents of this religion.
2. Idol worshippers: Amr ibn Al-Haya Al-khuzai found idols in Syria and brought them back to Mecca.

How did these religions come to Arabia?

Judaism:

1. Had two migrations the first was after Nebuchadnezzar the emperor of Babylon destroyed Jerusalem in the 1st century AD
2. Second was when Roman emperor destroyed Jerusalem in 70AD.

Christianity

1. The Ebionites who say that Isa (upon him peace) was beloved but not divine.
2. Nestorians: they say that God can never give birth

Zoroastrianism: the light and fire worshippers

Sabianism: followers of Idress (upon him peace)

Social situation of the Arabs

Types of marriage:

1. Normal marriage
2. A man would send their wives to a respectable man who would get her pregnant.
3. Groups of men they will have relations with one woman and then when she was pregnant she could claim anyone of them was the father.
4. Prostitutes

Status of Women

1. High society women- extremely respectable – wars could be fought over them
2. Low level – cheap as water, no one respected them

War between tribes

The war of Al-Basooos which was caused by a camel of one of the brothers eating from the others land it lasted sixty years.

The war of Al-Ghabar – A leader of a tribe had his leg stretched out and someone wanted to pass, the leader refused to move his leg so the man cut off his leg. This war lasted for forty years.

Relatives

Men: where important for tribes

Women: they were something to be ashamed of, they would bury their daughters

The knowledge's of the Arabs

1. Face reading
2. Foot print readers

3. Insight
4. Memorisation
5. War
6. Poetry

Sira lessons part three

Was he was a Prophet before revelation?

Two opinions

1. He was a Prophet before revelation.
2. He was Prophet upon receiving revelation.

These are some hadiths for the first position.

When the companions asked this the Prophet (peace and blessings of Allah be upon him), he said, "I was a Prophet when Adam was between clay and water."

There is another Hadith that states that Allah turned/tested and found the heart of Muhammad (peace and blessings of Allah upon him) the most superior

The Maturidi position is that a Prophet becomes a Prophet when receiving revelation.

Some of people of the Ahl Sunna wa Jammah gave the first position and Imam Jalaludeen Suyuti goes with the first position.

Both positions are with Ahl Sunna wa Jammah and we should not be extreme about opinions within the schools and we shouldn't force it upon anyone.

The one who denies the Prophethood of Muhammad (peace and blessings of Allah be upon him) when he was a child is not a disbeliever because this is an issue about the branches of Aqida not the primary sources. In other words that he is not refusing the Prophethood completely.

Beginning of revelation

He would see true dreams that and he retreated to the cave of Hira and he would pray as the Ibrahimic religion and he would spend hours in contemplation.

One day the Angel Gabriel appeared to him and commanded him. "Recite." He replied, "I am not a reciter." The angel embraced him and asked him, he replied, "I am not a reciter." Then the angel embraced him again and then commanded him again. He replied again, "I am not reciter." In Arabic grammar, "Ma Ina bi Qair" it is the most eloquent way of saying this. He then fled home and asked his wife Khadija to cover him because he was scared it was a Jinn.

Was there something that he was asked to read from? Some said there was something written on silk, scholars have differed to what it is. Some said it was a message telling about his prophethood and others say it was a messages and others again say it was the revelation.

Is it real? Reliable narration is that it is a real event as recorded in Bukhari. Orientalists say it was Poetic inspiration this is not correct but poetic inspiration would not frighten you and make you flee from one place to another. He was also as a proven as a honest person even the pagan Meccans would leave their precious belongings with him and he asked Ali to return them when he migrated to Medina.

This event was in order to confirm that this was not a dream and this was real and he was not dreaming. The repetition was to confirm that what was to follow was important. As you would speak to your students you would repeat something three times so everyone would understand.

Khajida heard about what happened and said that Allah would never abandon you and she gave a list of reasons to why he didn't see a ghost. This reply proves that the wife knows you better than others and then she went to visit to Waraqa ibn Nawful who confirmed it was Angel Jibreel.

So if people accuse that the Quran was copied from other texts then why didn't the Pagans and Meccans accuse him of this.

Sira Lesson Part four

Why didn't Angel Gabriel just say who he was?

If you want to convince someone that you are prince then you don't say I am a prince. First you come in with expensive clothes then Jewels then a Ferrari then by calling Prince Charles. This convinces them likewise Angel Gabriel came first like this.

Some people can pretend but they cannot be pretend to show fear to others in the way that he felt after this event. How can a person act like a truthful person all your life? You may be able to pretend for a short time but not a long time. He was also a naturally shy person so how could a shy person pretend that something was happening.

All these narrators are Muslims

There was such a wide narrations of the events of his life they all cannot conspire to this. Also there are some scholars who say that if we reported what we liked then we would like to delete certain issues one of them was the verse, "He frowned and turned away." Why would he criticize himself in his own text? This proves that the Quran wasn't his work and the Muslims reported everything.

Sira Lessons part five

Could he read and write?

Some say he can and others say he was unlettered. During the Truce of Huyyabiyah he removed his name but he asked Ali where it was then he removed it. So if someone says he was afraid here then he removed it. There is no other narration not even a fabricated one.

There are some narrations from Ali ibn Abu Talib about the Prophet (peace and blessings of Allah be upon him) but these are weak or Hasan hadiths.

If we accept that he could read then we are accepting the arguments of the Orientalists who say he could read and write; then they could say he copied the Quran.

The Miracle is still there despite this so does it matter?

In the expedition of Uhud, Abbas wrote a letter to the Prophet (peace and blessings of Allah be upon him) and asked Ubayy ibn Kab to read it. Then he told him to keep it secret.

Bani Thaqif was given a place in the masjid so they would become Muslim. They wanted laws to be recorded and wrote something that things they could do and then they added illegal fornication and interest is okay and when it was read to him then he removed it.

Zaid ibn thabit was his neighbour and he would write the revelation down. Some Orientalists said he could not read and write because if he did he would not be able to hide it. When he was learning or studying how to read and nobody in this time deny this.

Sirah Lesson six

The gap in the revelation

There was a gap in the revelation for a period which upset the Prophet (peace and blessings of Allah be upon him); He went to the top of the mountain, Gabriel would appear to him and wherever he turned he could see Gabriel. The question that Orientalists pose is that the Prophet (peace and blessings of Allah upon him) was trying to kill himself. This was because he felt disconnected from Allah because there was a period of closeness during the revelation. When the people of Musa worshipped the golden calf they were ordered to kill themselves because of this sin. Then this sin of killing yourself was abrogated by the Quran.

The period of the gap was differed upon and this correct opinion is from Ibn Abbas who states several days and another 40 days, Bayhaqi said it was six months.

The Prophet (peace and blessings of Allah upon him) saw the Angel Gabriel in his true form and his heart recognised that it was the same being that came to the cave. He then returned to his wife and then the revelation began again, "Oh you enveloped one." This was because it's a subtle way to address someone by a title such as this. Then the first few ayahs of Sura Mudattar was revealed and after it finished he said, "As of today, there is no ease"; when his daughter Fatima saw him in the pangs of death and he was upset; he said, "As of tomorrow, your fathers grief will cease." The Prophet hood began with the end of ease and finished with the end of grief.

The secret calling to Islam was a preparation for the pagans of Mecca to hear something about the religion Islam in order to prepare them. For three years until Allah commanded the Prophet (peace and blessings of Allah be upon him) to openly preach Islam.

The gap in revelation was to prepare him to contemplate what the next steps would be.

Sirah Lessons seven

The First converts Part 1 of 2

The first converts to Islam were Khadijah, Ali, Abu Bakr and Zayd ibn Harith. The Maturidi scholars accept the testification of faith of a child; the Ashari's refuse this and say they have to repeat the testimony when they are mature. Ali converted to Islam when he saw the Prophet and his wife praying. Abu Bakr asked him if he calling to a new religion and he accepted it straight away. Abu Bakr other title was Atiq, Laith ibn Saad stated he was called this because he was free from anything that people would like. Another position was that the Prophet (peace and blessings of Allah be upon him) said that Abu Bakr was freed from the hellfire. Abu Bakr was strong and the nation together after the passing away of the Prophet (peace and blessings of Allah be upon him), he had a multi million pound business and he fought those who refused to pay zakat or alms.

An Orientalist Margloith claimed that Uthman ibn Affan wanted to marry the daughter of the Prophet (peace and blessings of Allah be upon him) and when he found out she was going to marry someone else. He was told to become Muslim so he could marry his daughter and this is a fabricated story there is no story like this that has been transmitted.

Khalid ibn Saad saw a dream, his father was pushing him into hell and the Prophet (peace and blessings of Allah be upon him) was holding him back. This had a strong effect on him and he became Muslim.

Only thirteen of the forty people who accepted Islam initially were poor the reminder were not. In the narration of Kasar and Abu Suffiyan who said that the followers where the weak but this meant people who weren't like him. I.e. Leaders. This is the position of Ibn Hajar As-Sakalani

Some claim that the poor were used to overthrow their power but this is not correct.

Sirah Lesson Eight

The First converts 2 of 2

The first converts were Khadijah, Ali, Abu Bakr, Zayd ibn Harith. Abu Bakr brought some of his friends to accept Islam they were and they are from the ten promised paradise;

Uthman ibn Affan who was born in the 6th year after the year of the elephant. He was beautiful, medium statue; he was beloved of Quresh, supported the poor and was shy.

Zubair ibn Awam; Brother of Khadijah, he become Muslim aged twelve. This is also attacked but this is twelve years old in that society where people were considered adults at this age. Who was martyred by one of the people who was astray in Ali camp. He was the first one to carry a sword for Islam. He once heard that the Prophet (peace and blessings of Allah be upon him) had been killed, he was taking a shower at the time, without putting his clothes on, he ran out to meet the killer.

Abdurrahman ibn Awf born 10 years after the year of the Elephant, he freed 31 slaves in one day, he was hit by a sword 21 times in Uhud, he looked after many poor people.

Saad ibn Abu Waqqas, was the first to shed blood in Islam, he was called the horseman of Islam, dark brown skin, tall and he was very gentle.

Talha ibn Ubayyidullah, Talha is the name of the banana, one scholar said anyone called Talha is a good person.

Sirah Lesson nine

Abu Bakrs Khutaba

Abu Bakr insisted on addressing the people about Islam in the Ka'aba and called people to Islam.

Utbah Ibn Rabiah beat Abu Bakr severely and jumped on his chest and the rest of the Muslims were beaten. Abu Bakr was beaten so severely that no one could tell his face from his nose.

He remained unconscious for the rest of the day when he regained consciousness the first thing he asked was, "What happened to Muhammad?" He kept asking his parents until one of them sent a servant to find out how he was. He said that he wouldn't eat or drink until he saw that Muhammad (peace and blessings of Allah be upon him). His parents took him later that night and he saw that he was okay and the Prophet (peace and blessings of Allah be upon him) cried when he saw the condition of Abu Bakr and he said it was only his face that was hurt. Despite his beating he put a brave face on for the Prophet (peace and blessings of Allah be upon him).

Sirah Lesson Ten

Open call

Allah Subhanu wa Ta'ala orders him to openly announce Islam and give him instructions on how to call people and what to expect from those who refuse. These instructions are in Sura As-Shura 214. Amongst the instructions are; warn his relatives, people will turn away, people will refuse, you will need patience, a reminder of the story of Musa (upon him peace). It was done to order to explain the next part of the call and what to expect from the people. This is the way that truth comes that some people will oppose it.

Sirah Lesson eleven

Abu Jahl

Is one of many leaders who refuse the message because he concerned about the stature of the Hashim clan. This was at a gathering that the Prophet (peace and blessings of Allah be upon him) arranged and he called him again but he refused. He (peace and blessings of Allah be upon him) reminded them that the original religion was the religion of Ibrahim (upon him peace). Abu Talib gave instructions to for him to continue his call.

Arkam ibn Akram was a house that the Muslims used to meet, distribute the revelation and learn other religious instruction.

Also he instructed others not to openly preach because this may harm them. He ordered them to keep their faith secret and that he will openly preach.

Safa call

He (peace and blessings of Allah be upon him) called all the tribes to Safa and asked them, "Would you believe me if I said that there was an army coming over the mountain?" They said, "Yes we only know truth from you." Then he warned them about hell.

Sirah Lesson Twelve

Punishments

Habab (may Allah be pleased with him) was persecuted and requested the Prophet (peace and blessings of Allah be upon him). Many companions were punished in the early stage of Islam. Abu Lahb used to stone him until he bled. Whilst he was in the market. Also his daughters were divorced; they were married to sons of Abu Jahl. Abu Jahl was happy when Abdullah one of sons of the Prophet (peace and blessings of Allah be upon him) died. Umm Jameel used to leave rubbish in the path of the Prophet (peace and blessings of Allah be upon him) including twigs with thorns on it. When she heard about Sura and she went to Ka'aba to attack him but she asked Abu Bakr where his companion was she could not see that he was sitting next to them. She refuted this and made poetry and she cursed Mudamam. The Prophet (peace and blessings of Allah be upon him) was happy that she was cursing someone else and not him because he is called Muhammad.

Uqba ibn Mu'ayyah put the intestines of a camel onto Muhammad (peace and blessings of Allah be upon him) whilst he was praying at the Ka'aba.

Uthman ibn Affan was rolled into a carpet then smoked because he was a Muslim.

Musab ibn 'Umayr was a beautiful man but when he became Muslim he was thrown out of his family and he was in such a state that the Prophet (peace and blessings of Allah be upon him) found him on the battlefield of Badr cut into two. The Prophet (peace and blessings of Allah be upon him) said, "His suffering has ended and his with the handmaidens of paradise."

Habab ibn Arad was put over the fire like someone who cooks meat over fire. Others used to be punished like this. Bilal was punished by putting a rock over his chest and being left in the midday sun.

They claimed that the Sahab Ar-Rumi was giving stories this is wrong why would you follow him who you taught? He attacked the Quran and the Prophet (peace and blessings of Allah be upon him) and tried to place doubt in his call.

The Quresh then thought that if they offer him money, power or women then the Prophet (peace and blessings of Allah be upon him) would take it. This did not happen because he refused this and ordered them to accept Islam.

Sirah Lesson thirteen

Miracles

Then they asked for miracles; to widen the city, to resurrect Qasai ibn Kilab, bring angels to us so they would believe. He refused because this was too much to ask for because they would still refuse. The Prophet (peace and blessings of Allah be upon him) has the most amounts of miracles of any prophet and the miracles are by Allahs command not by the desires of people.

Sirah Lesson fourteen

Three questions

Quresh came together, considered the new religion and they agreed to send some people to Medina to the Jews to ask about the new religion. Two were chosen to go and they asked the Jewish scholars who confirmed that a Prophet was to come there. The Jews used to use the name of Muhammad to gain openings and refused him when he arrived.

They told them three questions and told them if he answered all three then he is a false prophet and if he answers two and leaves one he is a Prophet. 1. What was the story about the one who conquered the east and west. 2. How many sleepers of the cave were there? 3. About you about the soul.

He said he would answer the question tomorrow but did not say if Allah wills. Then there was a gap in the revelation for fifteen days. The Quresh mocked the Prophet (peace and blessings of Allah be upon him) saying that his god had left him and hates him. The Sura Doha was revealed. Then the story about Dhu Khurnan, the sleepers of the cave in Sura Kahf and there was a question about the soul. He was not informed about the question of the soul and that was the unanswered question.

During a meeting the Quresh wanted to all call him one thing but Walid Ibn Mughara would refuse all the accusations that they could accuse against him. Walid then was asked do you want to follow him, he thought about it and then finally agreed to call him a sorcerer. Quran was revealed about Walid concerning his reflection; it's in Sura Mudattar. Walid was stubborn and refused to become Muslim.

During the hajj season Quresh cursed the Prophet (peace and blessings of Allah be upon him) on the pathways and gathering of the Pilgrims.

Sirah Lesson fifteen

Persuasion

The Quresh tried to persuade Abu Talib to stop his nephew from calling to the new religion; the Prophet (peace and blessing of Allah be upon him) said that if they put the sun in his right hand and the moon in his left then he would not leave this affair until he died trying or until the religion prevailed. Abu Talib was convinced and told him to do as he willed he wouldn't abandon him.

Sirah Lesson sixteen

First migration 1 of 2

The first migration was to Abyssinia thirteen people including Uthman and Abu Bakr (may Allah be pleased with him) were on their way to Negis the king there. Abu Bakr (may Allah be pleased with him) was given protection by a man which allowed him to stay. The Quresh tried to get them back but there were too late. The Orientalists attack this saying they went there for re-enforcements, trade, and fear of apostasy. There are all false because they were Christians why would they sent an army, they had families there was no need for trade and they had suffered a lot already they weren't going to leave Islam like that. Neither was it that they split up because they came back after a time.

Hijra is to leave somewhere or something. Hijra is the eyes of the scared law is leaving a place where you can't practice their religion. In this situation it becomes fard or wajib to leave a place where you cannot pray, fast etc. It's prohibited to leave an area if they cannot perform what is fard there.

It is permissible to move from one place to earn an income. To leave a Muslim country for a non Muslim country is permissible for he who is strong and not permissible for he who is weak.

Sirah Lesson seventeen

The story of Garaniq or the satanic verses

The Prophet (peace and blessings of Allah be upon him) recited sura Namal and there was an apparent interjection from satan. He was at the Ka'aba and at the end of the Sura they all prostrated even the disbelievers. This is point of attack of many Orientalists and others such as the text satanic verses. All these narrations are weak and there are missing people in the chain of transmission. Said ibn Jubayr (95h), Abu Bakr ibn Abdurrahman, Abu A'liya and Qatada are the sources for this event. Also it's been transmitted by the other major companions and they do not relate this event with the interjection of satan.

Sirah Lesson part eighteen

The First migration

The first hijra returned and in shawal they had left in Rajab. Orientalists say this story was the reason for their return. The Quresh fabricated a story that the whole of Mecca became Muslim because they wanted them back in Mecca. When they came close to Mecca it became clear that this was not the truth. So they had to try to get sponsorship because when they left without permission they refused the sponsorship and if they entered Mecca they would be killed. So they asked Abu Talib for sponsorship who granted it. Uthman ibn maloon gained sponsorship at a time when Muslims were being killed and tortured; he then refused the sponsorship so he could be punished like others.

Labib Ibn Rabia was one the most famous poets he composed the poem, "Anything other than Allah is ruined." When he completed his poem Uthman refuted that there isn't everlasting pleasure he said that paradise was everlasting. Labib complained to Quresh, one of which came to Uthman and beat him. Walid ibn Mughara said that no one would have touched him if he had not rejected his protection. Uthman (may Allah be pleased with him) was unrelenting, he was happy about being punished like the other Muslims and the Quresh were shocked at this.

So then question is why did not the Prophet (peace and blessings of Allah be upon him) reject protection? This is due to the divine providence of the Prophet (peace and blessings of Allah be upon him) he was responsible and if he did so then the Message could be stopped.

Sirah Lesson nineteen

Quresh would secretly listen to the Quran

The Quresh loved beautiful speech and they would secretly listen to the Quran. Umar listen to the Prophet (peace and blessings of Allah be upon him) praying in the Ka'aba, he would hide under the cloth of the Ka'aba. Abu Jahl would secretly listen and many others who would listen at night to the recitation. Abdullah ibn Masud volunteered to go to the Ka'aba and recite the Quran and he was severely beaten for this.

The Quran informs the believers that the disbelievers are objecting to people listening to the Quran. Abu Jahl, Abu Sufyan and Aknas ibn Surak when to the Ka'aba and secretly listened to the Quran there and spent the night listening. They meet each other on their way home and then they did the same thing the next day; then again the day after. Then they made an agreement not to come back and listen to the Quran.

Sirah Lesson twenty

Second migration

There was a second migration to Ethiopia, this time the Muslims went in small groups and not as before in one group. Ata ibn Raba was one of two sent after them, Ata had lots of presents to offer to Najashi the king. The King asked them about the religion that they had followed and turned their backs on their father's religion.

Jafar ibn Abi Talib then advanced and made a speech that was moving and eloquent and which is still one of the most compelling descriptions of Islam. The appeal of the noble Prophet and the condition of Meccan society at the time. He said: "O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds. breaking the ties of kinship, treating guests badly and the strong among us exploited the weak. "We remained in this state until Allah sent us a Prophet, one of our own people whose lineage, truthfulness, trustworthiness and integrity were well-known to us." He called us to worship Allah alone and to renounce the stones and the idols which we and our ancestors used to worship besides Allah.

"He commanded us to speak the truth, to honour our promises, to be kind to our relations, to be helpful to our neighbours, to cease all forbidden acts, to abstain from bloodshed. To avoid obscenities and false witness, not to appropriate an orphan's property nor slander chaste women.

"He ordered us to worship Allah alone and not to associate anything with him, to perform prayer, to give alms and fast in the month of Ramadan.

"We believed in him and what he brought to us from Allah and we follow him in what he has asked us to do and we keep away from what he forbade us from doing.

"Thereupon, O King, our people attacked us, visited the severest punishment on us to make us renounce our religion and take us back to the old immorality and the worship of idols.

"They oppressed us, made life intolerable for us and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in Justice and in peace in your midst."

The Negus was impressed and was eager to hear more. He asked Jafar: "Do you have with you something of what your

Prophet brought concerning God?" "Yes," replied Jafar.

"Then read it to me," requested the Negus. Jafar, in his rich, melodious voice recited for him the first portion of Surah Maryam which deals with the story of Jesus and his mother Mary.

On hearing the words of the Quran, the Negus was moved to tears. To the Muslims, he said: "The message of your Prophet and that of Jesus came from the same source..." To Amr and his companion, he said: "Go. For, by God, I will never surrender them to you." That, however, was not the end of the matter. The wily Amr made up his mind to go to the King the following day "to

mention something about the Muslims belief which will certainly fill his heart with anger and make him detest them" On the morrow, Amr went to the Negus and said:

"O King. These people to whom you have given refuge and whom you protect say something terrible about Jesus the son of Mary (that he is a slave). Send for them and ask them what they say about him."

The Negus summoned the Muslims once more and Jafar acted as their spokesman. The Negus put the question: "What do you say about Jesus, the son of Mary?"

"Regarding him, we only say what has been revealed to our Prophet," replied Jaffar. "And what is that?" enquired the Negus.

"Our Prophet says that Jesus is the servant of God and His Prophet. His spirit and His word which He cast into Mary the Virgin."

The Negus was obviously excited by this reply and exclaimed: "By God, Jesus the son of Mary was exactly as your Prophet has described him"

The bishops around the Negus grunted in disgust at what they had heard and were reprimanded by the Negus. He turned to the Muslims and said:

"Go, for you are safe and secure. Whoever obstructs you will pay for it and whoever opposes you will be punished. For, by God, I would rather not have a mountain of gold than that anyone of you should come to any harm." Sura Qasas 52.55 retells some of this story.

Sirah Lesson twenty one

Hamza's conversation

He was a hunter and Hamza (may Allah be pleased with him) was a well respected man of his time. Abu Jahl saw the Prophet Muhammad (peace and blessings of Allah be upon him) and insulted him a servant witnessed this. The Prophet Muhammad (peace and blessings of Allah be upon him) remained silent and went home. When the servant saw Hamza return she informed him of the event. Hamza was angered and went to Abu Jahl and stuck him with this bow and he fell. "Do you insult him and I am part of his religion?" Abu Jahls' tribe stood up but Abu Jahl agreed and said it was his right.

Some scholars said Hamza was Muslim before and did not reveal and others have said that he become Muslim because of tribalism. The latter is not true; he became Muslim and it was nothing to do with tribalism.

Sirah Lesson twenty two

Umar's conversion

He was born 13 years after the year of the elephant. Umar (may Allah be pleased with him) was known as to be extremely tall, he was announcer of war and he was sent as delegate to other tribes. Once some of his family left Mecca and when he found out he was very sad. Then one day he went with his sword to kill Muhammad (peace and blessings of Allah be upon him) on his way a man asked him what he was doing then he informed him that he should look at his own sister. He then went to her house and knocked the door argued with his sister's husband and she was struck accidentally then Umar became calm. Then he read the Quran that her sister had and wanted to become Muslim and then headed to the Prophet (peace and blessings of Allah be upon him) and knocked the door. When they realised that it was Umar they were scared. Hamza said if he has come for good then we will return it to him and if he came for something else then we shall kill him with his own sword."

When he was let in the Prophet (peace and blessings of Allah be upon him) grabbed him and then asked him, "Is it not time that you became Muslim?" He then recited the testification, this delighted the companions present. This was also another shock to Quresh and allowed the Muslims to pray in the Ka'aba.